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Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the *saṅkīrtana* movement:

CC Antya 20.9

saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana
sei ta' sumedhā pāya kṛṣṇera caraṇa

Synonyms:

saṅkīrtana-*yajñe* — performing the yajña of chanting the Hare Kṛṣṇa mantra; *kalau* — in this Age of Kali; *kṛṣṇa*-*ārādhana* — the process of worshiping Kṛṣṇa; *sei ta'* — such persons; *su*-*medhā* — greatly intelligent; *pāya* — get; *kṛṣṇera caraṇa* — shelter at the lotus feet of Kṛṣṇa.

Translation:

"In this Age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa.

Purport:

For further information, one may refer to *Ādi-līlā,* chapter three, texts 77-78
CC Ādi 3.77

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya
saṅkīrtana-yajñe tāṅre bhaje, sei dhanya

Synonyms:

saṅkīrtana-*pravartaka* — the initiator of congregational chanting; *śrī*-*kṛṣṇa*-*caitanya* — Lord Caitanya Mahāprabhu; *saṅkīrtana* — of congregational chanting; *yajñe* — by the sacrifice; *tāṅre* — Him; *bhaje* — worships; *sei* — he; *dhanya* — fortunate.

Translation:

Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkīrtana is fortunate indeed.

CC Ādi 3.78

sei ta' sumedhā, āra kubuddhi saṁsāra
sarva-yajña haite kṛṣṇa-nāma-yajña sāra

Synonyms:

sei — he; *ta'* — certainly; *su*-*medhā* — intelligent; *āra* — others; *ku*-*buddhi* — poor understanding; *saṁsāra* — in the material world; *sarva*-*yajña* *haite* — than all other sacrifices; *kṛṣṇa*-*nāma* — of chanting the name of Lord Kṛṣṇa; *yajña* — the sacrifice; *sāra* — the best.

Translation:

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

Purport:

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the *saṅkīrtana* movement. One who worships Him by sacrificing his life, money, intelligence and words for the *saṅkīrtana* movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the *saṅkīrtana* movement is the most glorious.

Catuḥ-ślokī gita and Śrīmad-Bhāgavatam:

"The four *Śrīmad-Bhāgavatam* verses beginning with *aham evāsam evāgre* (2.9.33–36) are the gist of the whole *Bhāgavatam*. These are nicely summarized by Lord Caitanya as follows: "I [Kṛṣṇa] am the supreme center for the relationships of all living entities, and knowledge of Me is the supreme knowledge. The process by which a living entity can attain Me is called *abhidheya*. By it, one can attain the highest perfection of life, love of Godhead. When one attains love of Godhead, his life becomes perfect." The explanation of these four verses is given in *Śrīmad-Bhāgavatam,* and Lord Caitanya gave a short description of the principles of these verses. He said that by mental speculation or academic education no one can understand the constitutional position of the Supreme Lord – how He is situated, His transcendental qualities, His transcendental activities and His six opulences. These can be understood only by the mercy of the Lord. As stated in the *Bhagavad-gītā,* one who is fortunate enough to receive the Lord's favor can understand all these explanations by the mercy of the Lord." Teachings of Lord Caitanya CHAPTER TWENTY-TWO: Śrīmad-Bhāgavatam

Catuḥ-ślokī Śrīmad-Bhāgavatam:

SB 2.9.33 — Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

SB 2.9.34 — O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

SB 2.9.35 — O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

SB 2.9.36 — A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

Longview:

SB 2.9.33

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS:

aham — I, the Personality of Godhead; *eva* — certainly; *āsam* — existed; *eva* — only; *agre* — before the creation; *na* — never; *anyat* — anything else; *yat* — all those; *sat* — the effect; *asat* — the cause; *param* — the supreme; *paścāt* — at the end; *aham* — I, the Personality of Godhead; *yat* — all these; *etat* — creation; *ca* — also; *yaḥ* — everything; *avaśiṣyeta* — remains; *saḥ* — that; *asmi* — I am; *aham* — I, the Personality of Godhead.

TRANSLATION:

Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material

nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

PURPORT:

We should note very carefully that the Personality of Godhead is addressing Lord Brahmā and specifying with great emphasis Himself, pointing out that it is He, the Personality of Godhead, who existed before the creation, it is He only who maintains the creation, and it is He only who remains after the annihilation of the creation. Brahmā is also a creation of the Supreme Lord. The impersonalist puts forth the theory of oneness in the sense that Brahmā — also being the same principle of "I," because he is an emanation from the I, the Absolute Truth — is identical with the Lord, the principle of I, and that there is thus nothing more than the principle of I, as explained in this verse. Accepting the argument of the impersonalist, it is to be admitted that the Lord is the creator I and that the Brahmā is the created I. Therefore there is a difference between the two I's, namely the predominator I and the predominated I. Therefore there are still two I's, even accepting the argument of the impersonalist. But we must note carefully that these two I's are accepted in the Vedic literature (*Kaṭhopaniṣad*) in the sense of quality. The *Kaṭhopaniṣad* says:

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān

The creator I and the created I are both accepted in the *Vedas* as qualitatively one because both of them are *nityas* and *cetanas.* But the singular I is the creator I, and the created I's are of plural number because there are many I's like Brahmā and those generated by Brahmā. It is the simple truth. The father creates or begets a son, and the son also creates many other sons, and all of them may be one as human beings, but, at the same time from the father, the son and the grandsons are all different. The son cannot take the place of the father, nor can the grandsons. Simultaneously the father, the son and the grandson are one and different also. As human beings they are one, but as relativities they are different. Therefore the relativities of the creator and the created or the predominator and the predominated have been differentiated in the *Vedas* by saying that the predominator I is the feeder of the predominated I's, and thus there is a vast difference between the two principles of I.

In another feature of this verse, no one can deny the personalities of both the Lord and Brahmā. Therefore in the ultimate issue both the predominator and predominated are persons. This conclusion refutes the conclusion of the impersonalist that in the ultimate issue everything is impersonal. This

impersonal feature stressed by the less intelligent impersonalist school is refuted by pointing out that the predominator I is the Absolute Truth and that He is a person. The predominated I, Brahmā, is also a person, but he is not the Absolute. For realization of one's self in spiritual psychology it may be convenient to assume oneself to be the same principle as the Absolute Truth, but there is always the difference of the predominated and the predominator, as clearly pointed out here in this verse, which is grossly misused by the impersonalists. Brahmā is factually seeing face to face his predominator Lord, who exists in His transcendental eternal form, even after the annihilation of the material creation. The form of the Lord, as seen by Brahmā, existed before the creation of Brahmā, and the material manifestation with all the ingredients and agents of material creation are also energetic expansions of the Lord, and after the exhibition of the Lord's energy comes to a close, what remains is the same Personality of Godhead. Therefore the form of the Lord exists in all circumstances of creation, maintenance and annihilation. The Vedic hymns confirm this fact in the statement *vāsudevo vā idam agra āsīn na brahmā na ca śaṅkara eko nārāyaṇa āsīn na brahmā neśāna,* etc. Before the creation there was none except Vāsudeva. There was neither Brahmā nor Śaṅkara. Only Nārāyaṇa was there and no one else, neither Brahmā nor Īśāna. Śrīpāda Śaṅkarācārya also confirms in his comments on the *Bhagavad-gītā* that Nārāyaṇa, or the Personality of Godhead, is transcendental to all creation, but that the whole creation is the product of *avyakta.* Therefore the difference between the created and the creator is always there, although both the creator and created are of the same quality.

The other feature of the statement is that the supreme truth is Bhagavān, or the Personality of Godhead. The Personality of Godhead and His kingdom have already been explained. The kingdom of Godhead is not void as conceived by the impersonalists. The Vaikuṇṭha planets are full of transcendental variegatedness, including the four-handed residents of those planets, with great opulence of wealth and prosperity, and there are even airplanes and other amenities required for high-grade personalities. Therefore the Personality of Godhead exists before the creation, and He exists with all transcendental variegatedness in the Vaikuṇṭhalokas. The Vaikuṇṭhalokas, also accepted in the *Bhagavad-gītā* as being of the *sanātana* nature, are not annihilated even after the annihilation of the manifested cosmos. Those transcendental planets are of a different nature altogether, and that nature is not subjected to the rules and regulations of material creation, maintenance or annihilation. The existence of the Personality of Godhead implies the existence of the Vaikuṇṭhalokas, as the existence of a king implies the existence of a kingdom.

In various places in *Śrīmad-Bhāgavatam* and in other revealed scriptures the existence of the Personality of Godhead is mentioned. For example, in *Śrīmad-Bhāgavatam* (2.8.10), Mahārāja Parīkṣit asks:

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayaḥ
muktvātma-māyāṁ māyeśaḥ
śete sarva-guhāśayaḥ

"How does the Personality of Godhead, the cause of creation, maintenance and annihilation, who is always freed from the influence of the illusory energy and is the controller of the same, lie in everyone's heart?" Similar also is a question of Vidura's:

tattvānāṁ bhagavaṁs teṣāṁ
katidhā pratisaṅkramaḥ
tatremaṁ ka upāsīran
ka u svid anuśerate

(*Bhāg.* 3.7.37)

Śrīdhara Svāmī explains this in his notes: "During the annihilation of the creation, who serves the Lord lying on the Śeṣa, etc." This means that the transcendental Lord with all His name, fame, quality and paraphernalia exists eternally. The same confirmation is also in the *Kāśī-khaṇḍa* of the *Skanda Purāṇa* in connection with *dhruva-carita.* It is said there:

na cyavante 'pi yad-bhaktā
mahatyāṁ pralayāpadi
ato 'cyuto 'khile loke
sa ekaḥ sarvago 'vyayaḥ

Even the devotees of the Personality of Godhead are not annihilated during the period of the entire annihilation of the material world, not to speak of the Lord Himself. The Lord is ever-existent in all three stages of material change.

The impersonalist adduces no activity in the Supreme, but in this discussion between Brahmā and the Supreme Personality of Godhead the Lord is said to have activities also, as He has His form and quality. The activities of Brahmā and other demigods during the maintenance of the creation are to be understood as the activities of the Lord. The king, or the head executive of a state, may not be seen in the government offices, for he may be engaged in royal comforts. Yet it should be understood that everything is being done under his direction and everything is at his command. The Personality of Godhead is never formless. In the material world He may not be visible in His personal form to the less

intelligent class of men, and therefore He may sometimes be called formless. But actually He is always in His eternal form in His Vaikuṇṭha planets as well as in other planets of the universes as different incarnations. The example of the sun is very appropriate in this connection. The sun in the night may not be visible to the eyes of men in the darkness, but the sun is visible wherever it has risen. That the sun is not visible to the eyes of the inhabitants of a particular part of the earth does not mean that the sun has no form.

In the *Bṛhad-āraṇyaka Upaniṣad* (1.4.1) there is the hymn *ātmaivedam agra āsīt puruṣa-vidhaḥ.* This *mantra* indicates the Supreme Personality of Godhead (Kṛṣṇa) even before the appearance of the *puruṣa* incarnation. In the *Bhagavad-gītā* (15.18) it is said that Lord Kṛṣṇa is Puruṣottama because He is the supreme *puruṣa,* transcendental even to the *puruṣa-akṣara* and the *puruṣa-kṣara.* The *akṣara-puruṣa,* or the Mahā-Viṣṇu, throws His glance over *prakṛti,* or material nature, but the Puruṣottama existed even before that. The *Bṛhad-āraṇyaka Upaniṣad* therefore confirms the statement of the *Bhagavad-gītā* that Lord Kṛṣṇa is the Supreme Person (Puruṣottama).
In some of the *Vedas* it is also said that in the beginning only the impersonal Brahman existed. However, according to this verse, the impersonal Brahman, which is the glowing effulgence of the body of the Supreme Lord, may be called the immediate cause, but the cause of all causes, or the remote cause, is the Supreme Personality of Godhead. The Lord's impersonal feature is existent in the material world because by material senses or material eyes the Lord cannot be seen or perceived. One has to spiritualize the senses before one can expect to see or perceive the Supreme Lord. But He is always engaged in His personal capacity, and He is eternally visible to the inhabitants of Vaikuṇṭhaloka, face to face. Therefore He is materially impersonal, just as the executive head of the state may be impersonal in the government offices, although he is not impersonal in the government house. Similarly, the Lord is not impersonal in His abode, which is always *nirasta-kuhakam,* as stated in the very beginning of the *Bhāgavatam.* Therefore both the impersonal and personal features of the Lord are acceptable, as mentioned in the revealed scriptures. This Personality of Godhead is very emphatically explained in the *Bhagavad-gītā* in connection with the verse *brahmaṇo hi pratiṣṭhāham* (Bg. 14.27). Therefore in all ways the confidential part of spiritual knowledge is realization of the Personality of Godhead, and not His impersonal Brahman feature. One should therefore have his ultimate aim of realization not in the impersonal feature but in the personal feature of the Absolute Truth. The example of the sky within the pot and the sky outside the pot may be helpful to the student for his realization of the all-

pervading quality of the cosmic consciousness of the Absolute Truth. But that does not mean that the individual part and parcel of the Lord becomes the Supreme by a false claim. It means only that the conditioned soul is a victim of the illusory energy in her last snare. To claim to be one with the cosmic consciousness of the Lord is the last trap set by the illusory energy, or *daivī māyā.* Even in the impersonal existence of the Lord, as it is in the material creation, one should aspire for personal realization of the Lord, and that is the meaning of *paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy aham.*

Brahmājī also accepted the same truth when he was instructing Nārada. He said:

so 'yaṁ te 'bhihitas tāta
bhagavān viśva-bhāvanaḥ

(*Bhāg.* 2.7.50)

There is no other cause of all causes than the Supreme Personality of Godhead, Hari. Therefore this verse *aham eva* never indicates anything other than the Supreme Lord, and one should therefore follow the path of the Brahma *sampradāya,* or the path from Brahmājī to Nārada, to Vyāsadeva, etc., and make it a point in life to realize the Supreme Personality of Godhead, Hari, or Lord Kṛṣṇa. This very confidential instruction to the pure devotees of the Lord was also given to Arjuna and to Brahmā in the beginning of the creation. The demigods like Brahmā, Viṣṇu, Maheśvara, Indra, Candra and Varuṇa are undoubtedly different forms of the Lord for execution of different functions; the different elemental ingredients of material creation, as well as the multifarious energies, also may be of the same Personality of Godhead, but the root of all of them is the Supreme Personality of Godhead, Śrī Kṛṣṇa. One should be attached to the root of everything rather than bewildered by the branches and leaves. That is the instruction given in this verse.

SB 2.9.34

ṛte 'rthaṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

SYNONYMS:

ṛte — without; *artham* — value; *yat* — that which; *pratīyeta* — appears to be; *na* — not; *pratīyeta* — appears to be; *ca* — and; *ātmani* — in relation to Me; *tat* — that; *vidyāt* — you must know; *ātmanaḥ* — My; *māyām* — illusory energy; *yathā* — just as; *ābhāsaḥ* — the reflection; *yathā* — as; *tamaḥ* — the darkness.

TRANSLATION:

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

PURPORT:

In the previous verse it has already been concluded that in any stage of the cosmic manifestation — its appearance, its sustenance, its growth, its interactions of different energies, its deterioration and its disappearance — all has its basic relation with the existence of the Personality of Godhead. And as such, whenever there is forgetfulness of this prime relation with the Lord, and whenever things are accepted as real without being related to the Lord, that conception is called a product of the illusory energy of the Lord. Because nothing can exist without the Lord, it should be known that the illusory energy is also an energy of the Lord. The right conclusion of dovetailing everything in relationship with the Lord is called *yoga-māyā,* or the energy of union, and the wrong conception of detaching a thing from its relationship with the Lord is called the Lord's *daivī māyā,* or *mahā-māyā.* Both the *māyās* also have connections with the Lord because nothing can exist without being related to Him. As such, the wrong conception of detaching relationships from the Lord is not false, but illusory.

Misconceiving one thing for another thing is called illusion. For example, accepting a rope as a snake is illusion, but the rope is not false. The rope, as it exists in the front of the illusioned person, is not at all false, but the acceptance is illusory. Therefore the wrong conception of accepting this material manifestation as being divorced from the energy of the Lord is illusion, but it is not false. And this illusory conception is called the reflection of the reality in the darkness of ignorance. Anything that appears as apparently not being "produced out of My energy" is called *māyā.* The conception that the living entity is formless or that the Supreme Lord is formless is also illusion. In the *Bhagavad-gītā* (2.12) it was said by the Lord in the midst of the battlefield that the warriors standing in front of Arjuna, Arjuna himself, and even the Lord had all existed before, they were existing on the Battlefield of Kurukṣetra, and

they would all continue to be individual personalities in the future also, even after the annihilation of the present body and even after being liberated from the bondage of material existence. In all circumstances, the Lord and the living entities are individual personalities, and the personal features of both the Lord and living beings are never abolished; only the influence of the illusory energy, the reflection of light in the darkness, can, by the mercy of the Lord, be removed. In the material world, the light of the sun is also not independent, nor is that of the moon. The real source of light is the *brahmajyoti,* which diffuses light from the transcendental body of the Lord, and the same light is reflected in varieties of light: the light of the sun, the light of the moon, the light of fire, or the light of electricity. So the identity of the self as being unconnected with the Supreme Self, the Lord, is also illusion, and the false claim "I am the Supreme" is the last illusory snare of the same *māyā,* or the external energy of the Lord.

The *Vedānta-sūtra* in the very beginning affirms that everything is born from the Supreme, and thus, as explained in the previous verse, all individual living entities are born from the energy of the supreme living being, the Personality of Godhead. Brahmā himself was born from the energy of the Lord, and all other living entities are born from the energy of the Lord through the agency of Brahmā; none of them has any existence without being dovetailed with the Supreme Lord.

The independence of the individual living entity is not real independence, but is just the reflection of the real independence existing in the Supreme Being, the Lord. The false claim of supreme independence by the conditioned souls is illusion, and this conclusion is admitted in this verse.

Persons with a poor fund of knowledge become illusioned, and therefore the so-called scientists, physiologists, empiric philosophers, etc., become dazzled by the glaring reflection of the sun, moon, electricity, etc., and deny the existence of the Supreme Lord, putting forward theories and different speculations about the creation, maintenance and annihilation of everything material. The medical practitioner may deny the existence of the soul in the physiological bodily construction of an individual person, but he cannot give life to a dead body, even though all the mechanisms of the body exist even after death. The psychologist makes a serious study of the physiological conditions of the brain, as if the construction of the cerebral lump were the machine of the functioning mind, but in the dead body the psychologist cannot bring back the function of the mind. These scientific studies of the cosmic manifestation or the bodily construction independent of the Supreme Lord are different reflective intellectual gymnastics only, but at the end they are all illusion and nothing

more. All such advancement of science and knowledge in the present context of material civilization is but an action of the covering influence of the illusory energy. The illusory energy has two phases of existence, namely the covering influence and the throwing influence. By the throwing influence the illusory energy throws the living entities into the darkness of ignorance, and by the covering influence she covers the eyes of men with a poor fund of knowledge about the existence of the Supreme Person who enlightened the supreme individual living being, Brahmā. The identity of Brahmā with the Supreme Lord is never claimed herein, and therefore such a foolish claim by the man with a poor fund of knowledge is another display of the illusory energy of the Lord. The Lord says in the *Bhagavad-gītā* (16.18-20) that demoniac persons who deny the existence of the Lord are thrown more and more into the darkness of ignorance, and thus such demoniac persons transmigrate life after life without any knowledge of the Supreme Personality of Godhead.

The sane man, however, is enlightened in the disciplic succession from Brahmājī, who was personally instructed by the Lord, or in the disciplic succession from Arjuna, who was personally instructed by the Lord in the *Bhagavad-gītā.* He accepts this statement of the Lord:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

(Bg. 10.8)

The Lord is the original source of all emanations, and everything that is created, maintained and annihilated exists by the energy of the Lord. The sane man who knows this is actually learned, and therefore he becomes a pure devotee of the Lord, engaged in the transcendental loving service of the Lord.

Although the reflectory energy of the Lord displays various illusions to the eyes of persons with a poor fund of knowledge, the sane person knows clearly that the Lord can act, even from far, far beyond our vision, by His different energies, just as fire can diffuse heat and light from a distant place. In the medical science of the ancient sages, known as the *Āyur-veda,* there is definite acceptance of the Lord's supremacy in the following words:

jagad-yoner anicchasya
cid-ānandaika-rūpiṇaḥ
puṁso 'sti prakṛtir nityā
praticchāyeva bhāsvataḥ

acetanāpi caitanya-
yogena paramātmanaḥ
akarod viśvam akhilam
anityam nāṭakākṛtim

There is one Supreme Person who is the progenitor of this cosmic manifestation and whose energy acts as *prakṛti,* or the material nature, dazzling like a reflection. By such illusory action of *prakṛti,* even dead matter is caused to move by the cooperation of living energy of the Lord, and the material world appears like a dramatic performance to the ignorant eyes. The ignorant person, therefore, may even be a scientist or physiologist in the drama of *prakṛti,* while the sane person knows *prakṛti* as the illusory energy of the Lord. By such a conclusion, as confirmed by the *Bhagavad-gītā,* it is clear that the living entities are also a display of the Lord's superior energy (*parā prakṛti*), just as the material world is a display of the Lord's inferior energy (*aparā prakṛti*). The superior energy of the Lord cannot be as good as the Lord, although there is very little difference between the energy and the possessor of the energy, or the fire and the heat. Fire is possessed of heat, but heat is not fire. This simple thing is not understood by the man with a poor fund of knowledge who falsely claims that the fire and heat are the same. This energy of the fire (namely heat) is explained here as a reflection, and not directly fire. Therefore the living energy represented by the living entities is the reflection of the Lord, and never the Lord Himself. Being the reflection of the Lord, the existence of the living entity is dependent on the Supreme Lord, who is the original light. This material energy may be compared to darkness, as actually it is darkness, and the activities of the living entities in the darkness are reflections of the original light. The Lord should be understood by the context of this verse. Non-dependence of both the energies of the Lord is explained as *māyā,* or illusion. No one can make a solution of the darkness of ignorance simply by the reflection of light. Similarly, no one can come out of material existence simply by the reflected light of the common man; one has to receive the light from the original light itself. The reflection of sunlight in the darkness is unable to drive out the darkness, but the sunlight outside the reflection can drive out the darkness completely. In darkness no one can see the things in a room. Therefore a person in the dark is afraid of snakes and scorpions, although there may not be such things. But in the light the things in the room can be clearly seen, and the fear of snakes and scorpions is at once removed. Therefore one has to take shelter of the light of the Lord, as in the *Bhagavad-gītā* or the *Śrīmad-Bhāgavatam,* and not the reflective personalities who have no touch with the Lord. No one should hear *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* from a person

who does not believe in the existence of the Lord. Such a person is already doomed, and any association with such a doomed person makes the associater also doomed.

According to the *Padma Purāṇa,* within the material compass there are innumerable material universes, and all of them are full of darkness. Any living being, beginning from the Brahmās (there are innumerable Brahmās in innumerable universes) to the insignificant ant, are all born in darkness, and they require factual light from the Lord to see Him directly, just as the sun can be seen only by the direct light of the sun. No lamp or man-made torchlight, however powerful it may be, can help one see the sun. The sun reveals itself. Therefore the action of different energies of the Lord, or the Personality of Godhead Himself, can be realized by the light manifested by the causeless mercy of the Lord. The impersonalists say that God cannot be seen. God can be seen by the light of God and not by man-made speculations. Here this light is specifically mentioned as *vidyāt,* which is an order by the Lord to Brahmā. This direct order of the Lord is a manifestation of His internal energy, and this particular energy is the means of seeing the Lord face to face. Not only Brahmā but anyone who may be graced by the Lord to see such merciful direct internal energy can also realize the Personality of Godhead without any mental speculation.

SB 2.9.35

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

SYNONYMS:

yathā — just as; *mahānti* — the universal; *bhūtāni* — elements; *bhūteṣu ucca-avaceṣu* — in the minute and gigantic; *anu* — after; *praviṣṭāni* — entered; *apraviṣṭāni* — not entered; *tathā* — so; *teṣu* — in them; *na* — not; *teṣu* — in them; *aham* — Myself.

TRANSLATION:

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also

exist within everything created, and at the same time I am outside of everything.

PURPORT:

The great elements of material creation, namely earth, water, fire, air and ether, all enter into the body of all manifested entities — the seas, mountains, aquatics, plants, reptiles, birds, beasts, human beings, demigods and everyone materially manifested — and at the same time such elements are differently situated. In the developed stage of consciousness, the human being can study both physiological and physical science, but the basic principles of such sciences are nothing but the material elements and nothing more. The body of the human being and the body of the mountain, as also the bodies of the demigods, including Brahmā, are all of the same ingredients — earth, water, etc. — and at the same time the elements are beyond the body. The elements were created first, and therefore they entered into the bodily construction later, but in both circumstances they entered the cosmos and also did not enter. Similarly, the Supreme Lord, by His different energies, namely the internal and external, is within everything in the manifested cosmos, and at the same time He is outside of everything, situated in the kingdom of God (Vaikuṇṭhaloka), as described before. This is very nicely stated in the *Brahma-saṁhitā* (5.37) as follows:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who, by expansion of His internal potency of transcendental existence, knowledge and bliss, enjoys in His own and expanded forms. Simultaneously He enters into every atom of the creation."

This expansion of His plenary parts is also more definitely explained in the same *Brahma-saṁhitā* (5.35) as follows:

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters into the existence of every universe and every particle of the

atoms and thus unlimitedly manifests His infinite energy all over the material creation."

The impersonalists can imagine or even perceive that the Supreme Brahman is thus all-pervading, and therefore they conclude that there is no possibility of His personal form. Herein lies the mystery of His transcendental knowledge. This mystery is transcendental love of Godhead, and one who is surcharged with such transcendental love of Godhead can without difficulty see the Personality of Godhead in every atom and every movable or immovable object. And at the same time he can see the Personality of Godhead in His own abode, Goloka, enjoying eternal pastimes with His eternal associates, who are also expansions of His transcendental existence. This vision is the real mystery of spiritual knowledge, as stated by the Lord in the beginning (*sarahasyaṁ tad-aṅgaṁ ca*). This mystery is the most confidential part of the knowledge of the Supreme, and it is impossible for the mental speculators to discover by dint of intellectual gymnastics. The mystery can be revealed through the process recommended by Brahmājī in his *Brahma-saṁhitā* (5.38) as follows:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the original Personality of Godhead, Govinda, whom the pure devotees, their eyes smeared with the ointment of love of Godhead, always observe within their hearts. This Govinda, the original Personality of Godhead, is Śyāmasundara with all transcendental qualities."

Therefore, although He is present in every atom, the Supreme Personality of Godhead may not be visible to the dry speculators; still the mystery is unfolded before the eyes of the pure devotees because their eyes are anointed with love of Godhead. And this love of Godhead can be attained only by the practice of transcendental loving service of the Lord, and nothing else. The vision of the devotees is not ordinary; it is purified by the process of devotional service. In other words, as the universal elements are both within and without, similarly the Lord's name, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as performed in the Vaikuṇṭhalokas, far, far beyond the material cosmic manifestation, are factually being televised in the heart of the devotee. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. Factually, the spiritually developed person is able to have the

television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead.

The Lord can award anyone and everyone liberation (*mukti*) from the bondage of material existence, yet He rarely awards the privilege of love of Godhead, as confirmed by Nārada (*muktiṁ dadhāti karhicit sma na bhakti-yogam*). This transcendental devotional service of the Lord is so wonderful that the occupation keeps the deserving devotee always rapt in psychological activities, without deviation from the absolute touch. Thus love of Godhead, developed in the heart of the devotee, is a great mystery. Brahmājī previously told Nārada that the desires of Brahmājī are never unfulfilled because he is always absorbed in the transcendental loving service of the Lord; nor has he any desire in his heart save and except the transcendental service of the Lord. That is the beauty and mystery of the process of *bhakti-yoga.* As the Lord's desire is infallible because He is *acyuta,* similarly the desires of the devotees in the transcendental service of the Lord are also *acyuta,* infallible. This is very difficult, however, for the layman to understand without knowledge of the mystery of devotional service, as it is very difficult to know the potency of touchstone. As touchstone is rarely found, a pure devotee of the Lord is also rarely to be seen, even amongst millions of liberated souls (*koṭiṣv api mahāmune*). Out of all kinds of perfections attained by the process of knowledge, *yoga* perfection in devotional service is the highest of all and the most mysterious also, even more mysterious than the eight kinds of mystic perfection attained by the process of yogic performances. In the *Bhagavad-gītā* (18.64) the Lord therefore advised Arjuna about this *bhakti-yoga:*

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ

"Just hear from Me again about the most confidential part of the instructions in *Bhagavad-gītā.*" The same was confirmed by Brahmājī to Nārada in the following words:

idaṁ bhāgavataṁ nāma
yan me bhagavatoditam
saṅgraho 'yaṁ vibhūtīnāṁ
tvam etad vipulīkuru

Brahmājī said to Nārada, "Whatever I have spoken to you about the *Bhāgavatam* was explained to me by the Supreme Personality of Godhead, and I am advising you to expand these topics nicely so that people may easily understand the mysterious *bhakti-yoga* by transcendental loving service to the Lord." It is to be noted here that the mystery of *bhakti-yoga* was disclosed to

Brahmājī by the Lord Himself. Brahmājī explained the same mystery to Nārada, Nārada explained it to Vyāsa, Vyāsa explained it to Śukadeva Gosvāmī, and that same knowledge is coming down in the unalloyed chain of disciplic succession. If one is fortunate enough to have received the knowledge in the transcendental disciplic succession, surely he will have the chance to understand the mystery of the Lord and that of the *Śrīmad-Bhāgavatam,* the sound incarnation of the Lord.

SB 2.9.36

etāvad eva jijñāsyaṁ
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

SYNONYMS:

etāvat — up to this; *eva* — certainly; *jijñāsyam* — is to be inquired; *tattva* — the Absolute Truth; *jijñāsunā* — by the student; *ātmanaḥ* — of the Self; *anvaya* — directly; *vyatirekābhyām* — indirectly; *yat* — whatever; *syāt* — it may be; *sarvatra* — in all space and time; *sarvadā* — in all circumstances.

TRANSLATION:

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

PURPORT:

To unfold the mystery of *bhakti-yoga,* as it is explained in the previous verse, is the ultimate stage of all inquiries, or the highest objective for the inquisitive. Everyone is searching after self-realization in different ways — by *karma-yoga,* by *jñāna-yoga,* by *dhyāna-yoga,* by *rāja-yoga,* by *bhakti-yoga,* etc. To engage in self-realization is the responsibility of every living entity developed in consciousness. One who is developed in consciousness certainly makes inquiries into the mystery of the self, of the cosmic situation and of the problems of life, in all spheres and fields — social, political, economic, cultural, religious, moral, etc. — and in their different branches. But here the goal of all such inquiries is explained.

The *Vedānta-sūtra* philosophy begins with this inquiry about life, and the *Bhāgavatam* answers such inquiries up to this point, or the mystery of all inquiries. Lord Brahmā wanted to be perfectly educated by the Personality of

Godhead, and here is the answer by the Lord, finished in four nutshell verses, from *aham eva* to this verse, *etāvad eva.* This is the end of all self-realization processes. Men do not know that the ultimate goal of life is Viṣṇu, or the Supreme Personality of Godhead, due to being bewildered by the glaring reflection in the darkness, and as such, everyone is entering into the darkest region of material existence, driven by the uncontrolled senses. The whole material existence has sprung up because of sense gratification, desires based principally on the sex desire, and the result is that in spite of all advancement of knowledge, the final goal of all the activities of the living entities is sense gratification. But here is the real goal of life, and everyone should know it by inquiries put before a bona fide spiritual master expert in the science of *bhakti-yoga,* or from a living personality of *Bhāgavatam* life. Everyone is engaged in various kinds of scriptural inquiries, but the *Śrīmad-Bhāgavatam* gives answers to all of the various students of self-realization: this ultimate objective of life is not to be searched out without great labor or perseverance. One who is imbued with such sincere inquiries must ask the bona fide spiritual master in the disciplic succession from Brahmājī, and that is the direction given here. Because the mystery was disclosed before Brahmājī by the Supreme Personality of Godhead, the mystery of all such inquiries regarding self-realization must be put before such a spiritual master, who is directly the representative of the Lord, acknowledged in that disciplic succession. Such a bona fide spiritual master is able to clear up the whole thing by evidence from the revealed scriptures, both direct and indirect. Although everyone is free to consult the revealed scriptures in this connection, one still requires the guidance of a bona fide spiritual master, and that is the direction in this verse. The bona fide spiritual master is the most confidential representative of the Lord, and one must receive direction from the spiritual master in the same spirit that Brahmājī received it from the Personality of Godhead, Lord Kṛṣṇa. The bona fide spiritual master in that bona fide chain of disciplic succession never claims to be the Lord Himself, although such a spiritual master is greater than the Lord in the sense that he can deliver the Lord by his personally realized experience. The Lord is not to be found simply by education or by a good fertile brain, but surely He can be found by the sincere student through the transparent medium of the bona fide spiritual master.

The revealed scriptures give directions directly to this end, but because the bewildered living entities are blinded by the glaring reflection in the darkness, they are unable to find the truth of the revealed scriptures. For example, in the *Bhagavad-gītā* the whole direction is targeted toward the Personality of Godhead Lord Śrī Kṛṣṇa, but for want of a bona fide spiritual master in the line

of Brahmājī or the direct hearer, Arjuna, there are different distortions of the revealed knowledge by many unauthorized persons who just want to satisfy their own whims. Undoubtedly the *Bhagavad-gītā* is accepted as one of the most brilliant stars in the horizon of the spiritual sky, yet the interpretations of this great book of knowledge have so grossly been distorted that every student of the *Bhagavad-gītā* is still in the same darkness of glaring material reflections. Such students are hardly enlightened by the *Bhagavad-gītā.* In the *Gītā* practically the same instruction is imparted as in the four prime verses of the *Bhāgavatam,* but due to wrong and fashionable interpretations by unauthorized persons, one cannot reach the ultimate conclusion. In the *Bhagavad-gītā* (18.61) it is clearly said:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

The Lord is situated in the heart of all living beings (as Paramātmā), and He is controlling all of them in the material world under the agency of His external energy. Therefore it is clearly mentioned that the Lord is the supreme controller and that the living entities are controlled by the Lord. In the same *Bhagavad-gītā* (18.65) the Lord directs as follows:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

It is clear from this verse of the *Bhagavad-gītā* that the direction of the Lord is that one should be God-minded, a devotee of the Lord, a worshiper of the Lord, and must offer all obeisances unto Lord Kṛṣṇa. By so doing, the devotee will undoubtedly go back to Godhead, back to home.

Indirectly it is said that the whole Vedic social construction of human society is so made that everyone acts as a part and parcel of the complete body of the Lord. The intelligent class of men, or the *brāhmaṇas,* are situated on the face of the Lord; the administrative class of men, the *kṣatriyas,* are situated on the arms of the Lord; the productive class of men, the *vaiśyas,* are situated on the belt of the Lord; and the laborer class of men, the *śūdras,* are situated on the legs of the Lord. Therefore the complete social construction is the body of the Lord, and all the parts of the body, namely the *brāhmaṇas,* the *kṣatriyas,* the *vaiśyas* and the *śūdras,* are meant to serve the Lord's whole body conjointly; otherwise the parts become unfit to be coordinated with the supreme consciousness of oneness. Universal consciousness is factually achieved by coordinated service

of all concerned to the Supreme Personality of Godhead, and that alone can insure total perfection. Therefore even the great scientists, the great philosophers, the great mental speculators, the great politicians, the great industrialists, the great social reformers, etc., cannot give any relief to the restless society of the material world because they do not know the secret of success as mentioned in this verse of the *Bhāgavatam,* namely that one must know the mystery of *bhakti-yoga.* In the *Bhagavad-gītā* (7.15) also it is said:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

Because the so-called great leaders of human society are ignorant of this great knowledge of *bhakti-yoga* and are always engaged in ignoble acts of sense gratification, bewildered by the external energy of the Lord, they are stubborn rebels against the supremacy of the Supreme Personality of Godhead, and they never agree to surrender unto Him because they are fools, miscreants and the lowest type of human beings. Such faithless nonbelievers may be highly educated in the material sense of the term, but factually they are the greatest fools of the world because by the influence of the external, material nature all their so-called acquisition of knowledge has been made null and void. Therefore all advancement of knowledge in the present context of things is being misused by cats and dogs fighting with one another for sense gratification, and all acquisition of knowledge in science, philosophy, fine arts, nationalism, economic development, religion and great activities are being spoiled by being used as dresses for dead men. There is no utility in the dresses used for covering a coffin of a dead body save getting false applause from the ignorant public. The *Śrīmad-Bhāgavatam* therefore says again and again that without attainment of the status of *bhakti-yoga,* all the activities of human society are to be considered absolute failures only. It is said:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ

(*Bhāg.* 5.5.5)

As long as one is blind to inquiring after self-realization, all material activities, however great they may be, are all different kinds of defeat because the aim of human life is not fulfilled by such unwanted and profitless activities. The function of the human body is to attain freedom from material bondage, but as long as one is fully absorbed in material activities, his mind will be

overwhelmed in the whirlpool of matter, and thus he will continue to be encaged in material bodies life after life:

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

(*Bhāg.* 5.5.6)

It is one's mind that generates different kinds of bodies for suffering different kinds of material pangs. Therefore as long as the mind is absorbed in fruitive activities, the mind is understood to be absorbed in nescience, and thus one is sure to be subjected to material bondage in different bodies again and again until one develops a transcendental love for Godhead, Vāsudeva, the Supreme Person. To become absorbed in the transcendental name, quality, form and activities of the Supreme Person, Vāsudeva, means to change the temper of the mind from matter to absolute knowledge, which leads one to the path of absolute realization and thus frees one from the bondage of material contact and encagements in different material bodies.

Śrīla Jīva Gosvāmī Prabhupāda therefore comments on the words *sarvatra sarvadā* in the sense that the principles of *bhakti-yoga,* or devotional service to the Lord, are apt in all circumstances; i.e., *bhakti-yoga* is recommended in all the revealed scriptures, it is performed by all authorities, it is important in all places, it is useful in all causes and effects, etc. As far as all the revealed scriptures are concerned, he quotes from the *Skanda Purāṇa* on the topics of Brahmā and Nārada as follows:

saṁsāre 'smin mahā-ghore
janma-mṛtyu-samākule
pūjanaṁ vāsudevasya
tārakaṁ vādibhiḥ smṛtam

In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service to Lord Vāsudeva. This is accepted by all classes of philosophers.

Śrīla Jīva Gosvāmī also quotes another common passage, which is found in three *Purāṇas,* namely the *Padma Purāṇa, Skanda Purāṇa* and *Liṅga Purāṇa.* It runs as follows:

ālodya sarva-śāstrāni
vicārya ca punaḥ punaḥ
idam ekaṁ suniṣpannaṁ
dhyeyo nārāyaṇaḥ sadā

"By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Nārāyaṇa is the Supreme Absolute Truth, and thus He alone should be worshiped."

The same truth is also indirectly described in the *Garuḍa Purāṇa* as follows:

parāṁ gato 'pi vedānāṁ
sarva-śāstrārtha-vedy api
yo na sarveśvare bhaktas
taṁ vidyāt puruṣādhamam

"Even though one may have gone to the other side of all the *Vedas,* and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind." Similarly, it is also stated in *Śrīmad-Bhāgavatam* (5.18.12) indirectly as follows:

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

One who has unflinching devotion unto the Supreme Personality of Godhead must have all the good qualities of the demigods, and contrarily one who is not a devotee of the Lord must be hovering in the darkness of mental speculation and thus must be engaged in material impermanence. *Śrīmad-Bhāgavatam* (11.11.18) says:

śabda-brahmaṇi niṣṇāto
na niṣṇāyāt pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ

"One may be well versed in all the transcendental literature of the *Vedas,* but if he fails to be acquainted with the Supreme, then it must be concluded that all of his education is like the burden of a beast or like one's keeping a cow without milking capacity."

Similarly, the liberty of discharging loving transcendental service to the Lord is invested in everyone, even the women, the *śūdras,* the forest tribes, or any other living beings born in sinful conditions.

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ

yady adbhuta-krama-parāyaṇa-śīlaśikṣās
tiryag-janā api kimu śruta-dhāraṇā ye

(*Bhāg.* 2.7.46)

The lowest of human beings can be elevated to the highest stage of devotional life if they are trained by the bona fide spiritual master well versed in the transcendental loving service of the Lord. If the lowest can be so elevated, then what to speak of the highest, who are well versed in the Vedic knowledge? The conclusion is that devotional service to the Lord is open for all, regardless of who they are. That is the confirmation of its application for all kinds of performers of the service.

Therefore the devotional service of the Lord with perfect knowledge through the training of a bona fide spiritual master is advised for everyone, even if one happens not to be a human being. This is confirmed in the *Garuḍa Purāṇa* as follows:

kīṭa-pakṣi-mṛgāṇāṁ ca
harau sannyasta-cetasām
ūrdhvām eva gatiṁ manye
kiṁ punar jñānināṁ nṛṇām

“Even the worms, birds and beasts are assured of elevation to the highest perfectional life if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers amongst the human beings?”

Therefore there is no need to seek properly qualified candidates for discharging devotional service to the Lord. Let them be either well-behaved or ill trained, let them be either learned or fools, let them be either grossly attached or in the renounced order of life, let them be liberated souls or desirous of salvation, let them be inexpert in the discharge of devotional service or expert in the same — all of them can be elevated to the supreme position by discharging devotional service under the proper guidance. This is also confirmed in the *Bhagavad-gītā* (9.30, 32) as follows:

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

Even if a person is fully addicted to all sorts of sinful acts, if he happens to be engaged in the loving transcendental service of the Lord under proper guidance, he is to be considered the most perfect holy man without a doubt. And thus any person, whatsoever and whosoever he or she may be — even the fallen woman, the less intelligent laborer, the dull mercantile man, or even a man lower than all these — can attain the highest perfection of life by going back home, back to Godhead, provided he or she takes shelter of the lotus feet of the Lord in all earnestness. This sincere earnestness is the only qualification that can lead one to the highest perfectional stage of life, and unless and until such real earnestness is aroused, there is a difference between cleanliness or uncleanliness, learning or nonlearning, in the material estimation. Fire is always fire, and thus if someone touches the fire, knowingly or unknowingly, the fire will act in its own way without discrimination. The principle is: *harir harati pāpāni duṣṭa-cittair api smṛtaḥ.* The all-powerful Lord can purify the devotee of all sinful reactions, just as the sun can sterilize all sorts of infections by its powerful rays. "Attraction for material enjoyment cannot act upon a pure devotee of the Lord." There are hundreds and thousands of aphorisms in the revealed scriptures. *Ātmārāmāś ca munayaḥ:* "Even the self-realized souls are also attracted by the transcendental loving service of the Lord." *Kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ:* "Simply by hearing and chanting, one becomes a great devotee of Lord Vāsudeva." *Na calati bhagavat-padāravindāl lavanimiṣārdham api sa vaiṣṇavāgryaḥ:* "A person who does not move from the lotus feet of the Lord even for a moment or a second is to be considered the greatest of all Vaiṣṇavas." *Bhagavat-pārṣadatāṁ prāpte mat-sevayā pratītaṁ te:* "The pure devotees are convinced of attaining the association of the Personality of Godhead, and thus they are always engaged in the transcendental loving service of the Lord." Therefore in all continents, in all planets, in all universes, devotional service to the Lord, or *bhakti-yoga,* is current, and that is the statement of the *Śrīmad-Bhāgavatam* and allied scriptures. "Everywhere" means in every part of the creation of the Lord. The Lord can be served by all the senses, or even simply by the mind. The South Indian *brāhmaṇa* who served the Lord simply on the strength of his mind also factually realized the Lord. Success is guaranteed for a devotee who fully engages any one of his senses in the mode of devotional service. The Lord can be served by any ingredient, even the most common commodity — a flower, a leaf, a fruit or a little water, which are available in any part of the universe and without cost — and thus the Lord is served universally by the universal entities. He can be served simply by

hearing, He can be served simply by chanting or reading about His activities, He can be served simply by adoring Him and accepting Him.

In the *Bhagavad-gītā* it is stated that one can serve the Lord by offering the result of one's own work; it does not matter what one does. Generally men may say that whatever they are doing is inspired by God, but that is not all. One should actually work on behalf of God as a servant of God. The Lord says in the *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

Do whatever you like or whatever may be easier for you to do, eat whatever you may eat, sacrifice whatever you can sacrifice, give whatever you may give in charity, and do whatever you may undertake in penance, but everything must be done for Him only. If you do business or if you accept some employment, do so on behalf of the Lord. Whatever you may eat, you may offer the same to the Lord and be assured that He will return the food after eating it Himself. He is the complete whole, and therefore whatever He may eat as offered by the devotee is accepted because of the devotee's love, but again it is returned as *prasāda* for the devotee so that he can be happy by eating. In other words, be a servant of God and live peacefully in that consciousness, ultimately returning home, back to Godhead.

It is said in the *Skanda Purāṇa:*

yasya smṛtyā ca nāmoktyā
tapo-yajña-kriyādiṣu
nūnaṁ sampūrṇatām eti
sadyo vande tam acyutam

"I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed." It is enjoined (*Bhāg.* 2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

Though a person be full of desires or have no desires, he may follow this path of infallible *bhakti-yoga* for complete perfection." One need not be anxious to propitiate each and every demigod and goddess because the root of all of them is the Personality of Godhead. As by pouring water on the root of the tree one

serves and enlivens all the branches and leaves, so by rendering service unto the Supreme Lord one automatically serves every god and goddess without extraneous effort. The Lord is all-pervading, and therefore service unto Him is also all-pervading. This fact is corroborated in the *Skanda Purāṇa* as follows:

arcite deva-deveśe
śaṅkha-cakra-gadā-dhare
arcitāḥ sarva-devāḥ syur
yataḥ sarva-gato hariḥ

When the Supreme Lord, the Personality of Godhead, who carries in His hands a conchshell, wheel, club and lotus flower, is worshiped, certainly all other demigods are worshiped automatically because Hari, the Personality of Godhead, is all-pervading. Therefore, in all cases, namely nominative, objective, causative, dative, ablative, possessive and supportive, everyone is benefited by such transcendental loving service to the Lord. The man who worships the Lord, the Lord Himself who is worshiped, the cause for which the Lord is worshiped, the source of supply, the place where such worship is done, etc. — everything is benefited by such an action.

Even during the annihilation of the material world, the process of *bhakti-yoga* can be applied. *Kālena naṣṭā pralaye vāṇīyam:* the Lord is worshiped in devastation because He protects the *Vedas* from being annihilated. He is worshiped in every millennium or *yuga.* As it is said in *Śrīmad-Bhāgavatam* (12.3.52):

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

In the *Viṣṇu Purāṇa* it is written:

sa hānis tan mahac chidraṁ
sa mohaḥ sa ca vibhramaḥ
yan-muhūrtaṁ kṣaṇaṁ vāpi
vāsudevaṁ na cintayet

"If even for a moment remembrance of Vāsudeva, the Supreme Personality of Godhead, is missed, that is the greatest loss, that is the greatest illusion, and that is the greatest anomaly." The Lord can be worshiped in all stages of life. For instance, even in the wombs of their mothers Mahārāja Prahlāda and Mahārāja Parīkṣit worshiped the Lord; even in his very childhood, at the age of only five years, Dhruva Mahārāja worshiped the Lord; even in full youth, Mahārāja Ambarīṣa worshiped the Lord; and even at the last stage of his frustration and

old age Mahārāja Dhṛtarāṣṭra worshiped the Lord. Ajāmila worshiped the Lord even at the point of death, and Citraketu worshiped the Lord even in heaven and in hell. In the *Narasiṁha Purāṇa* it is said that as the hellish inhabitants began to chant the holy name of the Lord they began to be elevated from hell towards heaven. Durvāsā Muni has also supported this view: *mucyeta yan-nāmny udite nārako 'pi.* "Simply by chanting the holy name of the Lord the inhabitants of hell became released from their hellish persecution." So the conclusion of *Śrīmad-Bhāgavatam,* as given by Śukadeva Gosvāmī to Mahārāja Parīkṣit, is:

etan nirvidyamānānām
icchatām akuto-bhayam
yogināṁ nṛpa nirṇītaṁ
harer nāmānukīrtanam

"O King, it is finally decided that everyone, namely those in the renounced order of life, the mystics, and the enjoyers of fruitive work, should chant the holy name of the Lord fearlessly to achieve the desired success in their pursuits." (*Bhāg.* 2.1.11)

Similarly, as indicated indirectly in various places in revealed scriptures:

1. Even though one is well versed in all the *Vedas* and scriptures, if one is not a devotee of the Supreme Lord, the Personality of Godhead, he is considered to be the lowest of mankind.
2. In the *Garuḍa Purāṇa, Bṛhan-nāradīya Purāṇa* and *Padma Purāṇa,* the same is repeated: What is the use of Vedic knowledge and penances for one who is devoid of devotional service to the Lord?
3. What is the comparison of thousands of *prajāpatis* to one devotee of the Lord?
4. Śukadeva Gosvāmī said (*Bhāg.* 2.4.17) that neither the ascetic, nor one who is greatly munificent, nor one who is famous, nor the great philosopher, nor the great occultist, nor anyone else can achieve the desired result without being engaged in the service of the Lord.
5. Even if a place is more glorious than heaven, if there is no glorification of the Lord of Vaikuṇṭha or His pure devotee, it should at once be quitted.

6. The pure devotee refuses to accept all the five different types of liberation in order to be engaged in the service of the Lord.

The final conclusion, therefore, is that the glories of the Lord must be always and everywhere proclaimed. One should hear about His glories, one should

chant about His glories, and one should always remember His glories because that is the highest perfectional stage of life. As far as fruitive work is concerned, it is limited to an enjoyable body; as far as *yoga* is concerned, it is limited to the acquirement of mystic power; as far as empiric philosophy is concerned, it is limited to the attainment of transcendental knowledge; and as far as transcendental knowledge is concerned, it is limited to attainment of salvation. Even if they are adopted, there is every chance of discrepancies in discharging the particular type of functions. But adoption of the transcendental devotional service of the Lord has no limit, nor is there fear of falling down. The process automatically reaches the final stage by the grace of the Lord. In the preliminary stage of devotional service there is an apparent requisite for knowledge, but in the higher stage there is no necessity of such knowledge. The best and guaranteed path of progress is therefore engagement in *bhakti-yoga,* pure devotional service.

The cream of *Śrīmad-Bhāgavatam* in the foregoing four *ślokas* is sometimes squeezed out by the impersonalist for different interpretations in their favor, but it should be carefully noted that the four *ślokas* were first described by the Personality of Godhead Himself, and thus the impersonalist has no scope to enter into them because he has no conception of the Personality of Godhead. Therefore, the impersonalist may squeeze out any interpretations from them, but such interpretations will never be accepted by those who are taught in the disciplic succession from Brahmā, as will be cleared up in the following verses. Besides that, the *śruti* confirms that the Supreme Truth Absolute Personality of Godhead never reveals Himself to anyone who is falsely proud of his academic knowledge. The *śruti-mantra* clearly says (*Kaṭha Upaniṣad* 1.2.23):

nāyam ātmā pravacanena labhyo
na medhayā na bahudhā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām

The whole matter is explained by the Lord Himself, and one who has no approach to the Lord in His personal feature can rarely understand the purport of *Śrīmad-Bhāgavatam* without being taught by the *bhāgavatas* in the disciplic succession.

Catuḥ-ślokī Bhagavad-gītā :

Bg 10.8 — I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

Bg 10.9 — The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

Bg 10.10 — To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

Bg 10.11 — To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

Longview:

Bg 10.8

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

SYNONYMS:

aham — I; *sarvasya* — of all; *prabhavaḥ* — the source of generation; *mattaḥ* — from Me; *sarvam* — everything; *pravartate* — emanates; *iti* — thus; *matvā* — knowing; *bhajante* — become devoted; *mām* — unto Me; *budhāḥ* — the learned; *bhāva*-*samanvitāḥ* — with great attention.

TRANSLATION:

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

PURPORT:

A learned scholar who has studied the *Vedas* perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Kṛṣṇa is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly he becomes firmly fixed in the devotional service of the Supreme Lord. He can never be

deviated by any amount of nonsensical commentaries or by fools. All Vedic literature agrees that Kṛṣṇa is the source of Brahmā, Śiva and all other demigods. In the *Atharva Veda* (*Gopāla-tāpanī Upaniṣad* 1.24) it is said, *yo brahmāṇaṁ vidadhāti pūrvaṁ yo vai vedāṁś ca gāpayati sma kṛṣṇaḥ:* "It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past." Then again the *Nārāyaṇa Upaniṣad* (1) says, *atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ sṛjeyeti:* "Then the Supreme Personality Nārāyaṇa desired to create living entities." The *Upaniṣad* continues, *nārāyaṇād brahmā jāyate, nārāyaṇād prajāpatiḥ prajāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante, nārāyaṇād dvādaśādityāḥ:* "From Nārāyaṇa, Brahmā is born, and from Nārāyaṇa the patriarchs are also born. From Nārāyaṇa, Indra is born, from Nārāyaṇa the eight Vasus are born, from Nārāyaṇa the eleven Rudras are born, from Nārāyaṇa the twelve Ādityas are born." This Nārāyaṇa is an expansion of Kṛṣṇa.

It is said in the same *Vedas, brahmaṇyo devakī-putraḥ:* "The son of Devakī, Kṛṣṇa, is the Supreme Personality." (*Nārāyaṇa Upaniṣad* 4) Then it is said, *eko vai nārāyaṇa āsīn na brahmā neśāno nāpo nāgni-somau neme dyāv-āpṛthivī na nakṣatrāṇi na sūryaḥ:* "In the beginning of the creation there was only the Supreme Personality Nārāyaṇa. There was no Brahmā, no Śiva, no water, no fire, no moon, no heaven and earth, no stars in the sky, no sun." (*Mahā Upaniṣad* 1.2) In the *Mahā Upaniṣad* it is also said that Lord Śiva was born from the forehead of the Supreme Lord. Thus the *Vedas* say that it is the Supreme Lord, the creator of Brahmā and Śiva, who is to be worshiped.

In the *Mokṣa-dharma* section of the *Mahābhārata,* Kṛṣṇa also says,

prajāpatiṁ ca rudraṁ cāpy
aham eva sṛjāmi vai
tau hi māṁ na vijānīto
mama māyā-vimohitau

"The patriarchs, Śiva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy."

In the *Varāha Purāṇa* it is also said,

nārāyaṇaḥ paro devas
tasmāj jātaś caturmukhaḥ
tasmād rudro 'bhavad devaḥ
sa ca sarva-jñatāṁ gataḥ

"Nārāyaṇa is the Supreme Personality of Godhead, and from Him Brahmā was born, from whom Śiva was born."

Lord Kṛṣṇa is the source of all generations, and He is called the most efficient cause of everything. He says, “Because everything is born of Me, I am the original source of all. Everything is under Me; no one is above Me.” There is no supreme controller other than Kṛṣṇa. One who understands Kṛṣṇa in such a way from a bona fide spiritual master, with references from Vedic literature, engages all his energy in Kṛṣṇa consciousness and becomes a truly learned man. In comparison to him, all others, who do not know Kṛṣṇa properly, are but fools. Only a fool would consider Kṛṣṇa to be an ordinary man. A Kṛṣṇa conscious person should not be bewildered by fools; he should avoid all unauthorized commentaries and interpretations on *Bhagavad-gītā* and proceed in Kṛṣṇa consciousness with determination and firmness.

Bg 10.9

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ
tuṣyanti ca ramanti ca

SYNONYMS:

mat-*cittāḥ* — their minds fully engaged in Me; *mat*-*gata*-*prāṇāḥ* — their lives devoted to Me; *bodhayantaḥ* — preaching; *parasparam* — among themselves; *kathayantaḥ* — talking; *ca* — also; *mām* — about Me; *nityam* — perpetually; *tuṣyanti* — become pleased; *ca* — also; *ramanti* — enjoy transcendental bliss; *ca* — also.

TRANSLATION:

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

PURPORT:

Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord. Their minds cannot be diverted from the lotus feet of Kṛṣṇa. Their talks are solely on the transcendental subjects. The symptoms of the pure devotees are described in this verse specifically. Devotees of the Supreme Lord are twenty-four hours daily engaged in glorifying the qualities and pastimes of the Supreme Lord.

Their hearts and souls are constantly submerged in Kṛṣṇa, and they take pleasure in discussing Him with other devotees.

In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God. Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode. Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the *brahma-jyotir* effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa. Ultimately, the plant takes shelter under the lotus feet of Kṛṣṇa and rests there. Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the *Caitanya-caritāmṛta* (*Madhya-līlā,* Chapter Nineteen). It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.
The *Śrīmad-Bhāgavatam* is also full of such narrations about the relationship between the Supreme Lord and His devotees; therefore the *Śrīmad-Bhāgavatam* is very dear to the devotees, as stated in the *Bhāgavatam* itself (12.13.18). *Śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam.* In this narration there is nothing about material activities, economic development, sense gratification or liberation. *Śrīmad-Bhāgavatam* is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described. Thus the realized souls in Kṛṣṇa consciousness take

continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

Bg 10.10

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS:

teṣām — unto them; *satata-yuktānām* — always engaged; *bhajatām* — in rendering devotional service; *prīti-pūrvakam* — in loving ecstasy; *dadāmi* — I give; *buddhi-yogam* — real intelligence; *tam* — that; *yena* — by which; *mām* — unto Me; *upayānti* — come; *te* — they.

TRANSLATION:

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

PURPORT:

In this verse the word *buddhi-yogam* is very significant. We may remember that in the Second Chapter the Lord, instructing Arjuna, said that He had spoken to him of many things and that He would instruct him in the way of *buddhi-yoga.* Now *buddhi-yoga* is explained. *Buddhi-yoga* itself is action in Kṛṣṇa consciousness; that is the highest intelligence. *Buddhi* means intelligence, and *yoga* means mystic activities or mystic elevation. When one tries to go back home, back to Godhead, and takes fully to Kṛṣṇa consciousness in devotional service, his action is called *buddhi-yoga.* In other words, *buddhi-yoga* is the process by which one gets out of the entanglement of this material world. The ultimate goal of progress is Kṛṣṇa. People do not know this; therefore the association of devotees and a bona fide spiritual master are important. One should know that the goal is Kṛṣṇa, and when the goal is assigned, then the path is slowly but progressively traversed, and the ultimate goal is achieved.

When a person knows the goal of life but is addicted to the fruits of activities, he is acting in *karma-yoga.* When he knows that the goal is Kṛṣṇa but he takes pleasure in mental speculations to understand Kṛṣṇa, he is acting in *jñāna-yoga.* And when he knows the goal and seeks Kṛṣṇa completely in Kṛṣṇa consciousness and devotional service, he is acting in *bhakti-yoga,* or *buddhi-*

yoga, which is the complete *yoga.* This complete *yoga* is the highest perfectional stage of life.

A person may have a bona fide spiritual master and may be attached to a spiritual organization, but if he is still not intelligent enough to make progress, then Kṛṣṇa from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that a person always engage himself in Kṛṣṇa consciousness and with love and devotion render all kinds of services. He should perform some sort of work for Kṛṣṇa, and that work should be with love. If a devotee is not intelligent enough to make progress on the path of self-realization but is sincere and devoted to the activities of devotional service, the Lord gives him a chance to make progress and ultimately attain to Him.

Bg 10.11

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

SYNONYMS:

teṣām — for them; *eva* — certainly; *anukampā*-*artham* — to show special mercy; *aham* — I; *ajñāna*-*jam* — due to ignorance; *tamaḥ* — darkness; *nāśayāmi* — dispel; *ātma*-*bhāva* — within their hearts; *sthaḥ* — situated; *jñāna* — of knowledge; *dīpena* — with the lamp; *bhāsvatā* — glowing.

TRANSLATION:

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

PURPORT:

When Lord Caitanya was in Benares promulgating the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, thousands of people were following Him. Prakāśānanda Sarasvatī, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes Māyāvādī philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalists. Actually that is not the fact. There are very, very learned scholars who have put forward the

philosophy of devotion. But even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Kṛṣṇa Himself within his heart. So the sincere devotee engaged in Kṛṣṇa consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Kṛṣṇa consciousness.

The Māyāvādī philosophers think that without discriminating one cannot have pure knowledge. For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort. Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Kṛṣṇa, or the Supreme Truth. Only by devotional service is the Supreme Truth, Kṛṣṇa, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Kṛṣṇa within his heart; and with the presence of Kṛṣṇa, who is just like the sun, the darkness of ignorance is at once dissipated. This is the special mercy rendered to the pure devotee by Kṛṣṇa.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears, and one is elevated to the platform of pure knowledge. The ultimate goal, Viṣṇu, can be attained only by this chant and by devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the material necessities of life; he need not be anxious, because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, who is pleased by the loving devotional service of the devotee. This is the essence of the teachings of *Bhagavad-gītā.* By studying *Bhagavad-gītā,* one can become a soul completely surrendered to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.